

# The Temple Artisan

JULY-AUGUST, 1920

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Mysticism and Social Science

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# THE TEMPLE

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**P** RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

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# The Temple Artisan

Vol. XXI.

JULY—AUGUST, 1920

Nos. 2-3

Behold, I give

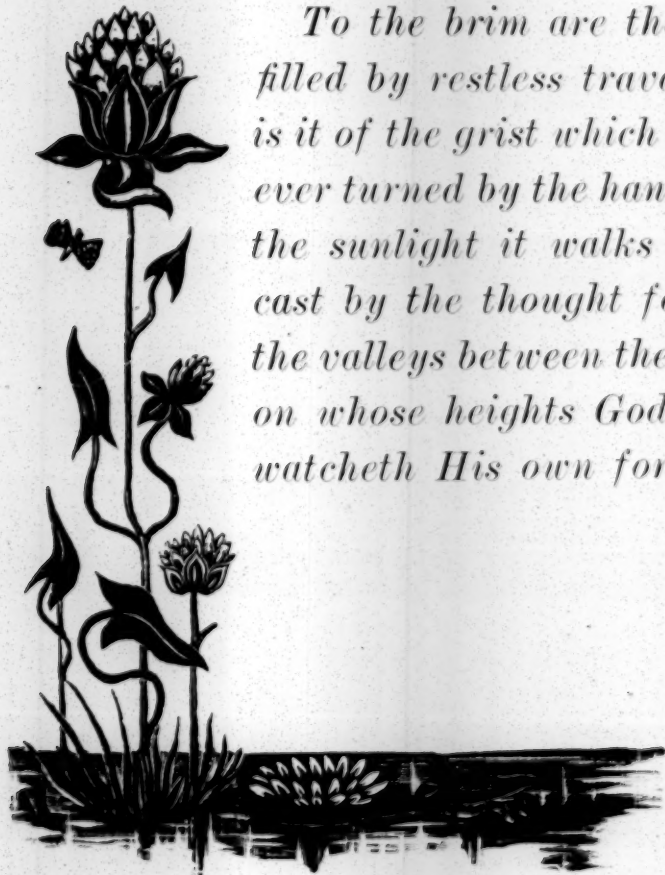


unto thee a key.

## THE MILLS OF GOD.

*Eyes have ye, yet ye see not the outstretched hand of the Father to you. Ye have ears, yet ye hear not the soul searching plea of the Son, "Follow thou me." Ye have tongues, yet ye speak not the words which would open the windows of Heaven to starving souls.*

*To the brim are the days of humanity filled by restless travailings. Unheeding is it of the grist which falls from the Mills ever turned by the hands of God. Missing the sunlight it walks midst the shadows cast by the thought forms which hide in the valleys between the high hills; the hills on whose heights God keepeth ward and watcheth His own forever and aye.*





## FROM THE MOUNTAIN TOP.

## THREE CRIES.

"Turn ye! turn ye! why will ye die?" Down through centuries past echoes and re-echoes the cry of the Over-Lord. Again and yet again it strikes on ears self-closed, while man, the faithless, wilful progeny of Time plunges heedlessly through Nature's labyrinthine strands of life, and will not turn, however loud the cry. With his own hands he hides his eyes from sight of countless warning signs set in the skies. With his own fingers closes he his ears to piteous pleas of fellow men, now caught and held by those same strands.

"Ye shall not surely die," softly whispers Satan in the ear, uncovered now to catch the sound of any voice which ministers to vanity and lust. Heedless of that other voice, man stops to listen to the whisper soft; and while he waits, the demons of the underworld weave round about his feet the strands to hold him as his fellow-men are held.

Not until his feet are holden fast does he hear the laughter of derision, the hideous mockery of the demons 'midst the flames, where Satan reigns.

"Why, oh! why could I not heed that other cry and turn my face, ere I had passed the line which separates the kingdom of the Over-Lord and that where Satan reigns?" So asks each victim of his own desires; but answer is there none, until he gazes out from eyes made pure by pain into the mirror of his soul and sees the face of God reflected where the eyes of Satan shone in days ago. Only then he knows that God and Satan are but different aspects of the real,—the Infinite, and knows that only as he overcomes the one by effort of his own can the other rule his soul in love and peace.



## THE BETRAYAL OF THE CHRIST.

## TEMPLE TEACHINGS. OPEN SERIES, No. CLXXI.

"Ere the cock crows thrice one of you shall betray me," saith the Christ, again today as yesterday.

"Is it I, Lord? Shall I betray thee?" cried one of the twelve rulers over as many storehouses for the necessities of life, as he sat at the right hand of the Lord, one of twelve chosen disciples around the bounteous table the earth had provided, and gazed into the face of Him by whom all things were made—the face of Him who sat



at the head of the table. "Shall I to whom thou hast given control of all the corn and grain my subjects have sown and on which they depend for life itself, shall I betray thee to the cross of suffering? No, a thousand times no, say I!"

"Is it I, Lord?" spake another, "could I betray thee, I to whom thou hast given control of all the gold and silver men have mined that they might have a medium of exchange for the necessities of life? Could I in foul ingratitude betray thee—thee to whom silver and gold are as dross in comparison with human life? Rather let me perish than do this thing."

"Is it I?" cried out he who sat on the left of his Lord. "Shall I yield thee up to torture, thou who hast given me power over the very elementals of the earth, that power by means of which I may drive them forth by my slaves, and take and store the iron and coal in which those lesser lives had been confined, in order that I may compel the crowded, cold and freezing souls who dispute my will to yield to my dictates or die? Ah, no! my Lord, I will block the way for those who fain would nail thee to the cross."

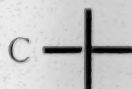
"To be sure these wilful souls would not so compel me if they but knew thee for what thou art. We, my brother rulers and I, have taken care that they should not know thee and knowing thee should presume upon our rights. We alone now have the time, the opportunity with which to seek thee out."

"Is it I," spake up another, "I to whom thou hast given dominion over the fishes of the sea and the fowls of the air? In order that hungry men should not dispute my claim, lo, I have formed a cordon around my fishermen and huntsmen and not a fish or fowl escapes their hands without the payment of a heavy tithe to me." "Not one of all the rabble seeking thee shall even touch thy robe, for I in payment for thy gifts will fend thee off from them. Not I, my Lord, not I shall play thee false."

"Is it I, Lord, who shall betray thee?" Up arose a crowned and mitred head, one clothed in flowing robes, embroidered o'er with cunning needlework, and spake unto his Lord, saying: "Surely, thou couldst never deem me such a traitor unto thee; I, the earthly head of all the Christian Church, could never yield thee up to cursing, ribald mobs, thou who art the Son of God, thou whom I and all thy church now worship with many prayers and ceremonies. Could I be faithless unto thee? Truly have I built me many houses for the honor of the Church, but always do I turn my eyes in passing when poverty bestead and sinful men and women crowd therein."

and reek and die in their own filth. I will not look upon the brothels and the dens of vice these sinners make of these—the houses I have built. I hold my hands behind me for the gold they bring to me. I do not soil the eyes I seek to lift unto thy face, with scenes like these. I could not betray thee if I would, so free from sin am I in thy most holy sight."

Then up rose their Lord, the Christ, and said: "Oh fools, Oh blind and hard of heart. Lo, even now there falls upon my ear the sound of hard sped feet, the feet of those who come to bear me hence. Thou hast betrayed me! thou who sittest at my right hand, thou who sittest upon my left, and thou, and thou, on either side, all ye who now do hang your heads in shame. Ye have betrayed me o'er and o'er again. Ye *will* betray me on the morrow as today. Betray me in that ye will leave my little ones in whom I live to starve and freeze and die in helpless misery, that ye may hold the power ye steal; that ye may fill your coffer with the gold ye filch from other men whom ye have made your slaves by hunger, cold and want. In every one of these ye have betrayed me o'er and o'er again, for I in them do suffer even as they suffer on the cross of woeful want which ye have raised. Upon the cross of human woe hath mankind nailed me, age by age, and there I hang today, as yesterday, with pleading eyes and tongue beseeching thee to end my sorrow and my pain. Ay, ye have all betrayed me, all ye who rob my little ones of that which God hath freely given to all; and first of all, are ye who rob yourselves; all ye who do betray a trust some other one hath placed in ye; all ye who fail to keep the vows ye made to God. All ye betray the Christ."



### THE BASIC LAW.

#### TEMPLE TEACHINGS. OPEN SERIES, No. CLXX.

Back of the modern idea of co-operation even from a materialistic viewpoint is a basic law, a biological law, which is as old as the universe.

As an illustration of the action of this law in one cycle of Time, we see that, according to Biblical genealogical records, the human race of the preceding age (a 5,000-year cycle) became consciously subject to the action of that basic law with the incarnation of the Egos of Adam, Eve, Cain and Abel, and also became subject to the negative aspect of the same law in an effort to thwart that law when Cain undertook to nullify the first decree issued by the divine

Law Giver,—the decree which demanded that man should live for the race and work together in love, *i. e.*, union, for its development. That decree was disobeyed by the slaying of the fourth member of the four-fold body by the third member of the same body. Since the passing of that first racial era, some one or more of each subsequently formed human combination of four creators of a race has endeavored to thwart the perfect action of the law. From the standpoint of occultism this effort to thwart the law is the result of heresy of separateness.

However few or many were the units of a body as a whole and whatever the primal object of its formation as a composite body, it has been attended by a similar intent to destroy one or more of its first four units to the intent which led to the slaying of Abel by Cain. If not perpetrated in kind, the desire to rid itself of some undesired member of the original body was fulfilled,—in other words, a desire to break up the combination first formed in order to further some selfish purpose.

To understand the basic impulse in man to form such a combination of human beings for co-operative purposes, we must first consider the subject from the standpoint of the formation of the group soul, one differentiation of the universal higher manasic substances, the composite soul, which has its origin on an interior plane, but which is subject to the same above mentioned law.

That law is the divine code of Love, whatever the appellation bestowed upon it by man. Scientifically, it is the law of attraction; the law which tends to draw together all men or objects of like nature for the accomplishment of like purposes. The possibility of a successful formation of a co-operative body on the plane of gross matter, the physical plane, depends first of all upon the perfect obedience of the units of the minutiae of the group soul to the decrees of that divine code of love. If the units of that substance do not conform to the law which they must obey to enable the group soul to function perfectly, another divine decree of the law comes into action, the decree of repulsion, and the form of the corresponding body on the physical plane is broken up. The basic law in action is first of all union, and whatever militates against the uniting of the parts of a body is breaking that law.

If the original purpose of the formation of a body be the gaining of material advantages for purely selfish ends and the purpose be attained despite disobedience to the decrees of the basic law, the evolution of the units of the body will be greatly retarded. The first



decree of that basic law as issued to the units of the group soul on an interior plane demands the acceptance of and obedience to the principle of brotherhood. Therefore, to whatever degree the units of the group soul first in form on the akashic plane adhere to that principle of Brotherhood to that degree are they approaching perfection along the particular line they are building at the racial period they have reached and the less difficult they are making it for the human race on the physical plane in that era if they succeed.

One of the most remarkable examples of the principle governing co-operative bodies (brotherhoods) lies in the application of the law of love by the ruling powers in the carrying out of the details of the evolution of primordial life, for it is not in the human kingdom alone that the first decree of the law of love comes into force. If there were a sufficiently powerful microscope available for observing the first manifestations of form in minutiae as composite bodies, it would be found that there were four distinct species of four units of the same race of minutiae who were obedient to that decree required to build up each composite unit of the composite body. In each unit would be found slightly differentiated constituents and characteristics to those to be found in all other four-fold units of the same body. Mathematically speaking, each unit is a square of a square of wider dimensions.

Each one of the four first formed units of such a body sets up a corresponding line of action to that which occupies the time and efforts of the remainder of the units of the four-fold body. It is of interest to know that there is a perfect correspondence between the ruling positions of the units of a group of microbes or other minutiae of life and the four officials frequently posited at the four points of the compass who build up and govern an organization for religious purposes and even in some instances for business purposes. The same law which directs the process of the formation of a group soul directs the countless elemental lives of an interior plane into composite forms of gross matter and directs all details of their formation by means of manasic energy active in the first four of its units within the fourth plane of manifestation counting from below. Formless, conditionless spiritual life is thereby changed into concrete expressions of form primarily within the akashic, the fourth plane. The substance of the three highest of the seven planes of life is undifferentiated, so far as our understanding of form is concerned. Man has become so familiarized with the idea of and belief in the theory

of single expressions of life in form that he naturally rejects the idea of the four-fold expression of the minutiae of life as it unfolds from the triad,—“the three in one,”—in composite four-fold forms.

It must not be understood that we are opposed to the ancient belief in the three-fold manifestation of life, the triad, Spirit, Soul and Body in one. Where there appears to be contradiction between the latter and the four-fold manifestation of life in one form, it is due to misunderstanding of the apparent division between spirit and matter, the division frequently referred to as “the bridge” whereby “the three fall into the four.”

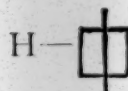
The triad, father, mother, son; or in other words, spirit, mind, and consciousness, become the father, mother, son, and daughter within the fourth plane. The daughter—individual self-consciousness—as differentiated from universal consciousness, has begotten substance within “the bridge,”—the substance or energy of the fourth plane. Mathematically speaking it is the square, the cross involved. Formlessness has become form per se—the fourth plane, within which occurs the generation of countless elementary forms of life—wherein each Monad, a divine spark of the fire of the Absolute, unfolds or clothes itself in matter of lesser vibration; in other words, where the Monad—life spark becomes a four-fold material form, eventually evolving four chief senses and organs, which are still further differentiated as evolution proceeds and the Ego has then become conscious of three more planes or states of being.

I have only given a crude resume of the truths herein presented. My main object in doing so is to give some impression of the causes back of co-operative movements and of the law which alone can render such movements of any lasting avail. It is only by consideration of the methods by which man may attain to the knowledge of brotherhood as taught by the divine Teachers of mankind will he be enabled to consciously become a creator in the highest sense of the word, for he must then be able to direct the creation of different degrees of living substance into forms possessing more power and intelligence than similar forms now possess.

No unit of matter in manifestation on the physical plane is complete in itself, although each unit has latently within it the power of reproducing the latent energies which manifest later in the other three units which, with the first, complete the four-fold

body. This truth is exemplified over and over again in the organs of the human body, each organ being built up of myriads of conscious lesser lives.

May, 1920.



## ANGLES OF SCIENCE.

### MINUTE IMMENSITIES.

Quite blandly we speak of atoms and molecules and electrons in a familiar fashion, as befits intelligences clothed in them, surrounded by them, and fashioned of them. We accept the statements of scientific men as to the size of these minute particles of matter, but it is doubtful whether the average person can form a very accurate picture of the true size of a molecule, for instance, when it is merely stated to be so many billionths of an inch in diameter. As an aid to such visualization it is often convenient to express these dimensions in terms of more ordinary experience.

If we take any ordinary particle of matter, such as a grain of sand, it appears quite dense and structureless to the naked eye. But if we could magnify this tiny bit of rock until it became the size of the earth we would find it to be composed of lesser particles, all vibrating back and forth like tiny rapid pendulums placed in fixed positions. These particles are the molecules, and their motion is what we know as the sensation of heat.

If we happen to have chosen a speck of sand that is small enough, there will be roughly ten million million million molecules in it. That is ten million multiplied by itself eighteen times, which is a one with nineteen cyphers after it, which quite obviously means nothing to humans who measure their life periods in scores of years. But let us put this in terms of a quantity of work to be done, and it may appear as large as it really is.

There are approximately a billion and a half people alive in the world today. If every person on earth brought a penny every minute and deposited it in a big pile, it would take fifteen thousand years to get enough pennies in the pile to equal the number of molecules in a single speck of sand! And yet who pauses to



count the universes he is rearranging so recklessly when he flecks a bit of dust from his collar?

Nor need we stop with the molecule. If we look still further into the structure of matter we find each separate molecule is nothing but a small family of these; a tiny galaxy of infinitesimal stars. There are but three atoms in a molecule of water; in some organic substances of which our bodies are composed there may be several hundred atoms in a single molecule. We must not, however, pause too long in such a prosaic region where the relative magnitudes of things are so commonplace. Let us venture within an atom!

Opening our eyes, after we have regained the equilibrium so rudely shattered by the transition in magnitudes, we see around us—space! Can it be that this hard, solid speck of sand, this agglomeration of molecules by trillions, is but empty space? No, for we can now see thousands of little specks revolving around us. Standing on the nucleus of the atom which is a still more minute speck, we are at the center of a solar system so tiny that every grain of sand or drop of water numbers them by the countless millions. The electrons, for that is what we are seeing, flash like tiny planets about us in their unending orbital motions.

Each electron, for they are all the same, is so small that we could pack ten with forty cyphers after it into one cubic inch. Since there are actually only about ten with twenty-eight cyphers after it electrons in a cubic inch of matter, it follows that only one-millionth millionth of our speck of sand contains any matter at all; the remaining 999,999,999,999 parts are empty space, which, of course, contains ether and subtler forms of matter, but no matter in the ordinary sense of the word.

So one part in a trillion of the space in a grain of sand contains anything that we call matter. It will be found that much the same proportion of matter to space exists in our own world; if we take the whole bulk of our solar system, a very small portion of this space would hold the sun and the planets. And the nearest star to our solar system is over ten million million miles away! All in between is the same ever-present space.

One-trillionth of the space in our solar system contains matter

as we know it: one-trillionth of matter as we know it is matter and not space. Now a trillionth of a trillionth is nothing but a decimal point with twenty-four zeros and a one after it, and that is not much. But that is the proportion between all the matter we have in the solar system and the space in it, and all of *us* have to come out of that! He spoke wiser than he knew who said how little of man's body mattered!

Who is going to say how much of the electrons is empty space? Thus far have we gone, but science, perceiving the infinite, begins to tremble and hang back. If we would fly further we must trust our own wings among the mysteries of ether. Perchance, if we choose to venture a bit, we may reach a resting place where science, grown more bold by familiarity, may later find us.

BENEVOLENTUS.

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### THE TATTVIC FORCES.

Proceeding from Ishvara, the Spirit within Spirit, the Eternal Center of consciousness in the Absolute, or Parabrahm—the Great Breath in the form of Purusha, the positive, sentient, Male Spirit, acting upon Prakriti, insentiate, negative, feminine, Primordial Substance, throws it into seven succeeding states or planes and forms. These are the seven Tattvas.

The first mode of motion of the Great Breath brings into manifestation the *Adi Tattva*, which corresponds to the Selfless Self, the Auric Envelope, the Seventh Principle, the first, the undifferentiated evolutionary manifestation of the Absolute.

The second, the *Anupadaka Tattva*, corresponds to *Buddhi*, the sixth plane and sixth principle; to the pineal gland, the color yellow and the third note of our musical scale. The third expression, to the fifth plane, being the plane on which substance is first entitised. This third manifestation of the Great Breath is the *Alaya*, or *Akasha Tattva*; the *Buddhi-Mahat*, the all-pervading, divine essence, the force of the Third Logos on the Plane of *Atma*,—the Creative Force in the already manifested universe, manifesting as *Atma-Buddhi-Manas*, the human Monad. Blavatsky says, "Mahat is the highest entity in Kosmos. *Atma* is focussed in *Buddhi* but is embodied only in *Manas*; this being the Spirit, Soul and Body of the Universe. In man, Mahat becomes *Manas*."

The Akasha Tattva of the Fifth Plane corresponds to Manas, the Incarnating Ego. This Tattva is also called the Soniferous Ether, but sound is not a quality of the Akasha Tattva, but sound is the substratum of Akasha. Blavatsky says "Svara is the root of all sound," and as said, Svara is the Eternal Spirit, or the "Current of the Life-Wave." "It is understood that these Ethers or Tattvas produce vibrations similar to their own in the gross media through which they work; therefore, the form into which the atmosphere is thrown by auditory vibrations is a true clue to the form of the etherial vibration." Of course every form of matter has, to a greater or less extent, the quality of transmitting sound. The external form of the vibration of Akasha is said to resemble the opening of the ear, and to throw matter subject to it into the form of a dotted sheet. These dots are little points rising above the surface of the sheet, producing microscopic pits in the sheet. It is said to move irregularly, and to move in all directions. That is to say, the impulse falls back upon itself along the line of its former self, which lies on all sides of the direction of the wave.

Akasha corresponds to the Higher Manas, to sound, to the color indigo and to the sixth note of the musical scale.

As Akasha expands through space it makes room for the quality of locomotion to manifest. The action of the positive evolutionary Life-Wave, in the form of the Great Breath, acting upon its opposite negative form within the Akashic substance, throws it into vibrations of spherical form having the power of locomotion, thus filling the intervening spaces of the Akasha. These spherical forms constitute the Vayu Tattva. Vayu being itself a form of locomotion. Vayu corresponds to Kama-Manas, to air, to the sense of touch, to the color green and to the fourth note of the scale. Kama-Manas corresponds to the Fourth Plane and to the fourth manifestation or mode of motion of the Great Breath.

The next outer manifestation of the Great Breath takes the form of the Tejas Tattva, which is almost identical in description with the luminiferous ether of science, the vibrations of which are said to take place at right angles to the wave. The Tejas Tattva is said to move upward, and the center of the direction is the center of the wave; also it is said that one entire vibration constitutes the figure of a triangle. Tejas means "luminous," color, sight. Tejas has been called "The Fire of Fires," Agni. The quality of the Tejas is expansion. Tejas corresponds to Kama-Rupa, to form, to the



color red and to the first note of the scale. It is the terrestrial Spirit, or Force.

The next, the sixth, modification of the Great Breath manifests in the Apas Tattva, which consists of watery or liquid substance. The Apas corresponds to the astral body and to the sense of taste; it is violet in color and corresponds to the seventh note. It is said to be of crescent shape and to move downward, in the opposite direction to the Tejas and represents the quality of contraction.

Finally, the interaction of the positive phase of the Great Breath with the Akashic substance of the Apas Tattva gives birth to the Prithivi Tattva, which corresponds to the most objective of the Seven Principles; the expression of life on the outermost or physical plane. It should not, however, be understood as corresponding to the gross physical form, but is rather the reflection of the Absolute, or Parabrahm, in the Seventh, or outermost, modification of the Great Breath; that is to say, into objective reality. It is the manifestation of the Third, the Creative Logos, on the physical plane. Prithivi is the Spirit or Force of the physical plane; the vehicle of the Life-force, or Prana, on the physical plane.

One of the qualities of Prithivi is cohesive resistance, as opposed to the expansive quality of the Akasha, which gives room for locomotion, while Prithivi resists locomotion. Prithivi corresponds to the element of earth, or solid, to Prana and to the color orange-red and to the second note of the scale.

The sun moves in an ocean of Tattvic matter which constitutes the Solar Prana. In this ocean of Prana also move the earth and other planets. The terrestrial Prana, that of our earth sphere, is merely a modification of the Solar Prana. Between the solar and the terrestrial Prana, however, there is a sphere of Akasha, a lower manifestation of the Kosmic Akasha, and out of this Akasha come into form the terrestrial Tattvas, in the same manner and order of formation as that of the Macrocosmic creations; that is, by the action of the positive Spirit or Great Breath upon the negative substance, or Pakriti, within Akasha, thus bringing forth the lower spheres and planets, with their atmospheres of Tattvic Pranas, just as the Kosmic Akasha brought forth the Suns of the plane of the Devas, each in turn projecting its system of planets by means of the Tattvic creations. It has been said that the whole scheme of creation was to provide a Pakritic form for Svara, the Great Breath.

## ACTION OF PRANA IN THE HUMAN BODY.

Just as the terrestrial Prana is a counterpart of the solar, so the Prana of the human body is the counterpart of each of these and is also positive and negative in manifestation. This positive and negative phase is known as the sun-breath and the moon-breath. The movement of the earth on its axis and around the sun tends to develop twofold centers in the Prana. During the day the direct rays of the sun send forth a positive life-current from the east to the west. During the night the reflected sun rays from the moon produce a negative current which travels over the same course. The annual revolution causes the positive current to flow during the summer months from the north to the south and the negative to flow in the reverse direction during the winter months.

Under the influence of terrestrial Prana life-currents are formed in the matter of which the physical body is to be built. A portion of this matter gathers up around the northern center and a portion around the southern. From the northern or positive center the brain is developed; from the southern, or negative, the heart. The general shape of the terrestrial Prana is that of an ellipse; the positive focus being the brain, the negative the heart; between the two is a column along which the positive matter of the body gathers. Within this column the positive and negative forces are joined. In the brain this column is the medulla oblongata. In the heart the right and left divisions with their subdivisions are called the four petals of the "lotus of the heart."

From these two great centers, the brain and the heart, flow in rhythmic order the various Tattvas and in and through the Tattvas moves the Prana, or Solar Life-Force, and upon the harmonious balance of the Tattvic combinations depends the health of the body.

Halcyon, Cal.

EVALYN EARLE.

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We are indebted to Rama Prasad, in "Nature's Finer Forces," for the illustrations and much of the data on the five lower Tattvas, indicated in the plate and defined herewith including figures 1 to 5.

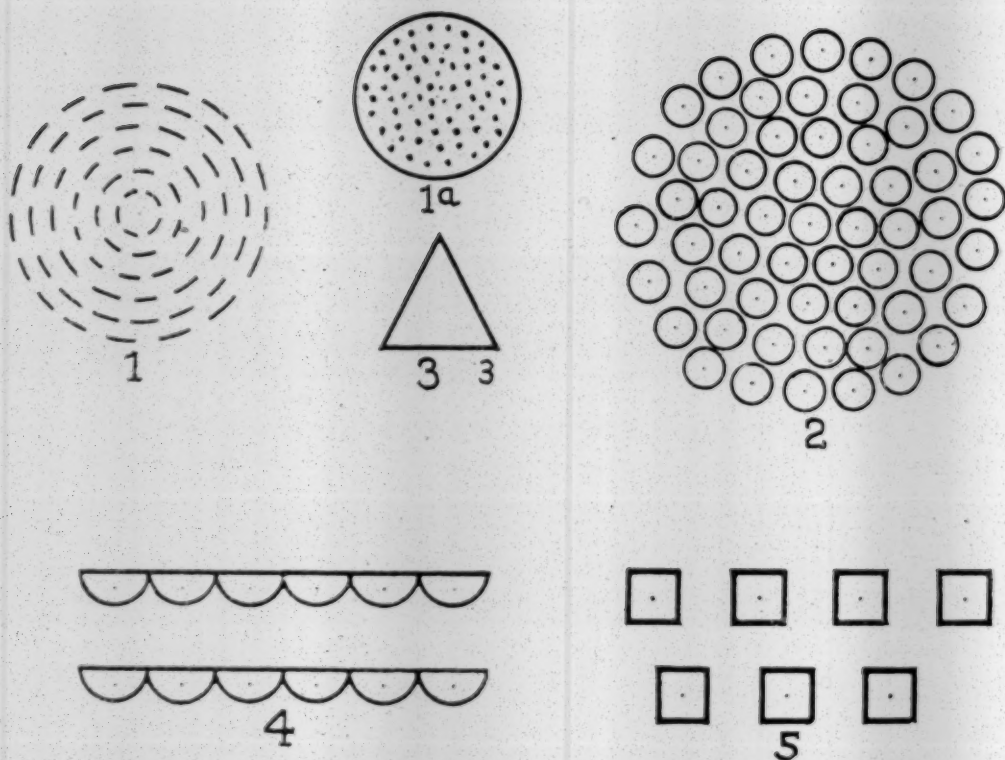


Figure 1—Form and mode of motion of the Akasha Tattva.

Figure 1a—Form into which matter is thrown by the Akashic vibrations.

Figure 2—Form and mode of motion of the Vayu Tattva.

Figure 3—Form and mode of motion of the Tejas Tattva.

Figure 4—Form and mode of motion of the Apas Tattva.

Figure 5—Form and mode of motion of the Prithivi Tattva.

E. E.

### INFORMATION CONCERNING DUES.

In response to a desire to obtain knowledge of the fundamental law that should govern our efforts for the support of the work of the Temple of the People, we were fortunate enough to receive some information from the Master, as follows:

"All conditions of material life are governed by the basic law which controls supply and demand. It is a mathematical law, in that number guides its decrees and does so in conjunction with cyclic law. Each cycle is divinely numbered. In the present cycle the number 12 and other multiples of 3 may be your guide in establishing a basis of action for financial support of the organization as a whole.

"Not only material conditions of life, but also manasic conditions have greatly changed since the opening of this cycle in 1898, making it obligatory upon man to meet many unexpected



developments, and these are largely concerned with finance. This organization is no exception and must act accordingly."

Summing up the above data as given us, the undersigned have fixed the yearly dues of the organization according to them.

The yearly dues of six dollars—two times three—cover the entrance fees of the Outer Court—(the Order of the 49)—and the Order of the 36. Voluntary offerings as special services help to further defray the expenses of the last named order.

A further advance of three dollars, making nine dollars yearly, defrays all the dues of the Order of the 28, until the neophyte enters the Order of the 14, when three dollars more are added to the yearly dues, making twelve dollars in all.

An initiation fee of at least six dollars is expected of each neophyte of the Temple previous to initiation in the interior orders to cover expenses of the same.

To avoid any confusion in regard to the dues of different divisions of the body as a whole, we will repeat the given directions:

Members of the Outer Court and Order of the 36.....	\$ 6.00 yearly
Members of the Order of the 28.....	9.00 yearly
Members of the Order of the 14.....	12.00 yearly

FRANCIA A. LA DUE,

Guardian in Chief.

WILLIAM H. DOWER,

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"THE FUNDAMENTAL PRINCIPLES OF THE YI-KING, TAO, AND THE CABBALAS OF EGYPT AND THE HEBREWS," by Zeolia J. Boyile. A concise handbook on the influence of name on character. Explains numerology of names. While the book is well worth reading by one who is particularly interested in the science of numerology its definiteness is perhaps apt to be a danger in the hands of an amateur and should be used wisely as truth never crystallizes. We understand the book to be intended for the advanced student.

"AN INTRODUCTION TO THE STUDY OF THE TAROT," by Paul F. Case, aims to show its readers how to use the Tarot. The concise explanations and brief interpretations of the emblems are very satisfactory for quick and reliable reference. The practical value of the Tarot is very neatly given.

Any of the above may be ordered from The Azoth Publishing Co., 1400 Broadway, New York City, or from Halcyon Book Concern, Halcyon, Calif.

J. W. D.

# The Temple Artisan

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## EDITORIAL MIRROR.

The Twenty-first Annual Convention of the Temple of the People was well attended from the standpoint of high forces as well as interesting personalities.

✻

The Temple Organization having now attained the status in years of age mathematically indexed by the triple seven, should henceforth put aside the trifles of adolescence and go forward with the powerful strides of one who is "of age."

✻

And there are signs that the coming year and years will see many important things accomplished that have up to now hung in the etheric universe—in the world of the ideal.

✻

Whatever may be accomplished, however, in outer ways the great fact remains that an organization that has survived the strains and stresses of twenty-one years and is more virile than ever has in it the seeds of success that cannot be measured by any human computation.

✻

It may not be amiss also to remark in passing that the *founders* of the Temple work are still with it, and guiding its affairs as closely as ever, which is an assurance that the same high forces that brought the Temple into being are still using it as actively as ever for a world work.

✻

But a friend has well said: "Words are like clouds, but deeds are like the rain that falls on the dry ground." And it is the doing of the little things well and thoroughly that leads to perfection of the greater things. As has also been said, God is perfected by the perfection of his minute parts. And imperfection

sometimes in a small detail may make a being or a machine very deficient.



Aside from the grand teachings on the mysteries of life and being that the Temple has been putting forth for the past twenty years, the great fact remains that it has gathered together a strong nucleus of souls imbued with the true spirit of unselfish service to and for all humanity without distinctions—and this nucleus is in reality our greatest asset. With such a nucleus the *highest success is possible* from the material as well as from the spiritual sides of life.



In addition to the spirit of service and high aspirations of Temple members, such members who have been associated with the work for some years find that they possess an invaluable inner and outer knowledge of the fundamentals on which the cosmos is built,—on which soul and mental structure is built, thus enabling them to work with inner power, become real teachers to those who are seeking the path of light that leads to greater service and wisdom.

W. H. D.

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## CHILDREN'S DEPARTMENT

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### Temple Builders—No. 173

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#### HARMONY.

Oh, to sit alone in the midst of nature, to listen to the rustling of the trees, the rippling of the streamlet as it flows on and on, emptying its waters into lakes and rivers, until finally it joins the great ocean!

Even as the streamlet progresses, so does man progress in evolution. Not only in the streamlet does man find a hidden treasure, but in all nature, the buzz of the bee, the song of the bird, the perfume of the flower, and even the sighing of the wind through the trees.

Oh, nature has many treasures, but of all its treasures the most precious is that of harmony—the harmony of sound and beauty; and in all nature lies harmony.

Nature's harmony is always beautiful, but when the orchestra of man blends in with that of nature, letting its music ring out



over the world with every instrument in tune, then there is perfect harmony.

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### LIFE.

On the battlefield of death Life lay bleeding. The sacred candle of her heart was shedding its last rays. "Oh, light! give me light!" was her ever ceaseless cry.

All through the dark night Life lay blinded with pain and sin. Finally the long hours whiled away, and the faint tint of dawn slowly spread itself across that field of blood, revealing a ghastly sight, and murmurs of dying men broke the deadly silence. Slowly, slowly the dawn was stealing over the sky, and the arms of the suffering men were raised heavenward, crying "Light! light!"; and with her comrades Life raised her arms and sounded her cry with theirs.

As the dawn had come so had Peace come. She came in all her glory and beauty, bearing her golden goblet. From man to man she went, kneeling at their sides, laying a cool, soothing hand upon them, calming their rage and soothing the pain. To each one she raised her golden goblet to their lips and bade them drink.

At last Peace reached the side of Life, and kneeling at her side passed her hand, oh, so gently over the burning forehead; and in that moment all pain and sin had vanished and Life was clean. Peace then raised the golden goblet to the lips of Life and bade her drink of its cooling water. Long and eagerly did Life drink. When at last she raised her head again her eyes met those of Peace, and the light in her heart flamed upward, for lo! what once had been the battlefield was now transfigured into a glorious wonder. All about her birds sang; flowers bloomed; soft green grass grew beneath her and around her; trees rustled their green leaves; all nature was in bloom.

Life's comrades were there, but not as they had been before. Life did not see their blood-stained bodies, but saw their souls instead. What glorious souls! Their light radiated about them, drawing each soul nearer together. The flame of the candle in Life's heart flamed up, up, still higher up, growing brighter and brighter, until with all its force it burst from its prison cell and with one bound it had joined its comrades and had united with them into one.

By MARGARET DEVEREUX,

Aged 12.

## TEMPLE ACTIVITIES AND NOTICES.

### THE TEMPLE DUES.

After due and serious consideration from all angles we have deemed it wise and expedient at this time to raise the yearly Temple dues of members from \$2 to \$6 per year.

Even before the present high cost of everything the Temple found it impossible to give to members what it had to give because of lack of financial means of printing and issuing teachings and correlative matter that is available abundantly were means at hand to do so. Consequently members have not received through THE ARTISAN or in other ways what might have been sent out. With the yearly dues increased we think that not only can THE ARTISAN be enlarged and made more attractive for members and the general public, but we will be able to put matter of much occult value in the hands of every member of the Temple of the People.

THE TEMPLE ARTISAN being the official organ of the Temple of the People is sent to each member, the cost for which is covered by their yearly dues. We are aware that we have in our ranks many most worthy souls who have found it difficult to pay nominal dues of the past. We wish all such to understand that they will continue in good standing if they continue to pay the same amount of dues as before, for in the last analysis it is *hearts* and not dollars that the Master wishes to enroll in the Temple as a nucleus of true Brotherhood.

Those who have the good outer Karma to be able to pay the increase will know they are helping the whole, while those unable to pay the full increase may be doing vast unifying work on inner planes even more important than paying out dollars.

The increase will begin with the October payment. All old members will pay the old rate up to that time. For new incoming members the new rate obtains at once. We trust you will all catch the spirit in which this increase of dues is made, the main purpose of which is to make the Temple more efficient in helping each individual member as well as humanity generally.

In all sincerity,

FRANCIA A. LA DUE,  
Guardian in Chief.

WILLIAM H. DOWER,  
Official Head.

\* \* \* \*

Under title of "Information Concerning Dues" in this number

will be found definite information as to dues in some of the orders of the Temple organization. This notice will serve to correct the notice given in the June ARTISAN.

\* \* \* \*

On June 25th last Sarah A. Merrill Briggs and Franklin Wolff were united in marriage at the Temple Cottage Headquarters under Temple auspices and by the Temple marriage service, the officiating priests being F. A. La Due and W. H. Dower. The marriage was made a part of the regular Square meeting with a full attendance of all resident members and friends. Light refreshments were served after the services. All Temple members and friends will wish our newly wedded comrades the fullest measure of happiness in their unified service to the highest ideals.

\* \* \* \*

"An Open Book, or The Mirror of Destiny," by Meri (B. S.) is an attractive booklet, being a reprint from articles in THE TEMPLE ARTISAN some years ago predicting coming events and changes in the world, and occult movements under the Lodge guidance. The booklet is issued by the Temple, and would make an interesting Christmas token. Price 25 cents a copy, postpaid. May be ordered from the Halcyon Book Concern or the Temple direct.

\* \* \* \*

Books on occult fiction are usually both interesting and instructive. The Halcyon Book Concern has recently selected an interesting list of such books which will be on sale from now on. Send for list if you are interested in occult fiction.

\* \* \* \*

"A DWELLER ON TWO PLANETS"—again in print. New edition. Price, \$5.00, Halcyon Book Concern.

\* \* \* \*

A Quiz Class meets every Wednesday evening at the Halcyon Fireside conducted by Dr. Dower. Any non-resident member who wishes to send in questions may do so, and they will be answered by the class and the substance of the answer returned to the questioner.

\* \* \* \*

Members should exercise care in drawing money orders for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.



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By Master H.

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